

uments to the dead we could buy Ashland College and pay every cent in cash for it. I would sooner have a simple slab over my resting place, saying I had given five thousand dollars to advance learning than to have the finest mausoleum that a Vanderbilt or a Stewart ever erected.

Now won't you all come and help us? If every brother and sister in the brotherhood would say they would wear their old hats this summer and devote that money to the buying of Ashland College, it would be secured to us. Think of it. How little sacrifice it would take if all would work. I pray to God to open your eyes to the importance of this thing and may He forgive all those who oppose it in their blind selfishness.

Until I went to Ashland, I thought that the thing had to be decided on that day, but that was not the case. We have until the middle of June, but the longer we leave it, the harder it will be for us to get it, and when we once get it we can decide as to the feasibility of selling it in the future and removing our College farther west. I say this, not because I think that we will want to move it, for I think we will be able and strong enough to have a Brethren College in the east and one in the west before many years. But we will have nothing if we once lose our credit. That there has been many mis-statements and errors in the management of the Institution, no one will deny, but they were made through ignorance and want of business capacity and not intentionally, on the part of the old Trustees. These buildings and the grounds around them are at least worth \$40,000 and could not be replaced for that money; they are much better than I expected to see when I went to Ashland.

But once for all, if you do not help us in this, the hour of our extremity, pay your subscription, redeem your pledges, I will say that in the future there need be no worry about a College, for there will be no church, and the proud boast of the German Baptists will be true, that no faction that ever left them ever amounted to anything, for you cannot hope to do anything when you have no young men in the church to work for its welfare.

Now again, I pledge myself that as soon as the first payment is made on this College to personally solicit every man in Ashland able to pay a dollar on this debt, to do so, and I know every other young man in the Board of Trustees will say Amen to this and do their work equally well.

Write to me at Dayton, I will tell you all I know and if any one knows of any notes, any obligations entered into by any one during the canvasses that have been made, I would be much pleased to have you send me the name and address of the party making such pledges, and take it as a kindness that will be repaid whenever I am able to do so.

Faternally yours,
V. E. WAMPLER.

Dayton, O.

Last week the incorporators and trustees appointed by them decided to make a further effort, as stated in the foregoing article. The following persons were decided upon as a board, if the purchase is made.

P. C. Cough, Johnstown, Pa.
Josiah Keim, Louisville, Ohio.
J. H. Skelley, Milford, Indiana.
J. L. Kimmel, Shanksville, Pa.
A. A. Cober, Milford, Indiana.
V. E. Wampler, Dayton, Ohio.
S. E. Shook, Ashland, Ohio.
Isaac Kilhefner, Ashland, Ohio.
I. D. Bowman, St. James College, Md.
C. E. Deffenbaugh, Glenford, O.
J. A. Miller, Roseville, Indiana.
Jacob Hazen, West Independence, Ohio.
D. Bailey, Ashland, Ohio.

At this meeting, to carry on the work, V. E. Wampler was chosen president, A. A. Cober, Secretary, J. A. Miller, Corresponding Secretary.

All those who have cash or subscriptions for the College in their hands should report the same and the amount of each to either of the following addresses: I. Kilhefner, Ashland, Ohio.
A. J. Miller, Glenford, Ohio.
A. A. Cober, Milford, Ind.
V. E. Wampler, Dayton, Ohio, Kuhn's Building.
Josiah Keim, Louisville, O.
Brethren Pub. House., Ashland, Ohio.

Miami Valley Items.

This is the day appointed for the College Convention, but through a multitude of unfavorable circumstances, I am here in my study instead of being at Ashland, enjoying the pleasure of doing my mite toward helping to lift the College out of danger. I am anxiously, almost impatiently, awaiting the result.

When the history of the College is written, and we impartially investigate the actions of those few men who have so nobly stood by the institution to the very last, even when they have been blamed for carelessness and almost willful neglect, and every fault has been found with them, they will be gloriously vindicated and receive the just praise that has been withheld.

Mistakes have been made, undoubtedly, but generally speaking, the parties making them were the ones that suffered.

Considering our inexperience and weakness as a denomination, it was a bold undertaking to take hold of Ashland College. But if we are able, even now, to save it, it will be a grand victory.

Many of our brethren wonder what good it has done for us. Let me point you to the young ministers that are now in active service. Brethren Cober, Hildebrand, Ditch, Palmer, Perry, Stahl, et al. Then the list that are now in school: Brethren Kimmel, Miller, Shook, Deffenbaugh. Surely this is worth all the trouble and expense it may have been to us.

Our zealous young brother, V. E. Wampler, started up on the midnight train last night. It was with a sigh of regret I saw him go alone, as I had strongly hoped to go along.

On last Saturday evening and Sunday morning we filled the appointments at Miamisburg. Everything looks encouraging there. The Sunday School especially is better attended than many thought it would be. I cannot include myself in this number, for every one acquainted with me knows I always lift my hopes pretty well up. That is my nature. I seldom take a discouraging view of things.

By the way, we got ourselves a new Pulpit Bible. It is a plain bound, gilt edge, morocco back, with authorized and revised versions in parallel columns. A concordance is all that is attached to it. The material and workmanship is very good. It is gotten up by a firm in Dayton, purposely for pulp use. The cost here is \$5.50, being very cheap. The name of the church will be put on at a moderate cost. It is hard sometimes to get a suitable Bible at reasonable cost. I am not seeking to make anything by this. Any church needing one,

send me the order and money and I will get them to express it to you.

On next Saturday, June 2nd, we will have our communion service at Pleasant Hill. There are three applicants, at least, there for baptism.

On Monday we expect to visit the Farmersville congregation, as I have been asked to administer baptism to several applicants there and at Winchester.

Bro. Vern Wampler informed me last night that the "dollar" excursion to the Sunday School convention is a fact and not a failure. It is expected there will be about 500 people go down there on Sunday. The Executive committee will have a special program for that day.

Those of us that want to take in the whole convention ought to start from Dayton no later than Friday morning. Let us so turn out that the good people of Fairview may have an opportunity of exercising their hospitality. It will make them very happy. I have been there and know something about it.

Bro. J. B. Lair said something of importance last week in his "Select Notes," when he referred to the expression, "Grace in the heart," as used in a Sunday School. He very gracefully put in his objections to the use of stereotyped phrases which are beyond the comprehension of the average man.

"Although the expression grace in the heart" may not be quite as objectionable as some others. While "grace" means God's favor, it also has a wider margin and refers to the virtue of kindness and love. Also it is applied to the sentiment of the soul that enables us to act in a Christian manner. Thus taken in this sense it will prove a nice expression.

But there are too many church terms or theological expressions that are used, and very few are able to grasp at the meaning. The words usually used in passing the bread and wine are instances of what I refer to. "The bread which we break is the communion of the body of Christ." And again, "The cup of the New Testament is the communion of the blood of Christ." Although I know about what it means, still I cannot grapple with the sentence as uttered at our communions. "This is my body," "This is my blood," and would it be an innovation to say, "This is the Lord's body," etc.

EDWARD MASON.

IN REPLY TO BRO. BOWMAN.

It seems that Bro. Bowman differs a little with me. A little wholesome differing is good for us. One thing we all ought to be glad of, and that is, that no matter how we differ, or what we think, or how we speculate, we cannot change it from the way it really is.

It is God's way anyway, and I shall be perfectly satisfied with his way. When I die, so that he numbers me with the saved, I care not whether he permits my soul to sleep for a thousand years, or whether I at once occupy a place in his immediate presence. I shall be satisfied anyway, because it is God's way. He doeth all things well.

Although I am somewhat opposed to controversy, as very few who have cherished opinions care about having them all shattered in a moment. I know I don't like it. I prefer for such a thing to be done by degrees. Still with all this, a little friendly criticism or discussion is all right. So I am really glad the brother has called me to task.

About eleven years ago, I decided to read the Bible for myself to see what denomination was right. I went at it in dead earnest, and read it through without missing a verse. And I never was more bewildered in my life than I

was then. Eventually I read it through the second time. This time with more success. I inherit no special interpretation, and went into the study of religion unprejudiced and unbiased. I did my own thinking and concluding; that may account for some of my odd ideas. But I am free from hobbies. I hold no opinion on any of the debatable questions that I will be too positive upon. For we are all human. To be human is to be liable to error.

But as our dear brother so earnestly requests me to consider some passages, I will do so.

In the first place, I am requested to read part of Luke 23: 43, as the comma may be misput. I took down my Greek Testament, and I find the stubborn comma right after "I say unto thee."

It seems to me however, that the Lord would have said "I say unto thee now, thou shalt be with me in Paradise," rather than "I say unto thee today," because "today" in that relation seems odd and out of place. "Now" would have done better, I did not place the comma there, I just leave it where I found it.

But we will pass on to "Paradise." The reason I spoke so positively about Paradise was because I so read it in the scripture. In 2 Cor. 12: 2, we read: "I knew a man in Christ above fourteen years ago, . . . such an one caught up to the third heaven." Then in verse third and fourth, same chapter, the same man (Paul) by way of emphasis repeats, "And I knew such a man, . . . How that he was caught up into PARADISE." According to my rule of understanding language, "Paradise" and "third heaven" are synonymous.

Again in Revelation 2: 7, we read, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

Paradeisos, the Greek of the word under consideration is used in the Septuagint, the Greek translation of the Bible for the Garden of Eden.

These now are the only places in the New Testament where it is used, namely: 2 Cor. 12: 4, Rev. 2: 7, both quoted above, and Luke 23: 43. "I say unto thee, today shalt thou be with me in Paradise."

Now this, my brother, is my proof. If that is not strong enough, then language is of no use. Indeed, if in the face of this common sense proof, you will still maintain Paradise to be something else, I do not wonder that there are those who strongly believe baptism to be sprinkling.

I do not know that I fully understand our brother when he hints that Abraham's "bosom" means Abraham's "land." It would read "And was carried by the angels into Abraham's land." If this means the immediate presence of God I have no objection, although I do not see the necessity of the change. I consider "Abraham's bosom" a phrase denoting that the beggar was sheltered and loved and embraced by Abraham, the father of the faithful, in the land of rest.

Now, the reason I first arrived at the conclusion that the souls of the departed go to their eternal destiny, especially the righteous to the presence of God, is founded on certain passages I found in Revelations, backed up by much circumstantial evidence elsewhere, and the absence of contradiction.

In Rev. 6: 9, "And when he had opened the fifth seal, I saw under the altar the souls of them that are slain for the word of God, and for the testimony which they held." Then in the next verse we learn that these were inhabitants on the earth.

Then turning to Rev. 7: 14 where John has a conversation with one of the elders, and the reply comes, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Then at the transfiguration Moses and Elias appeared to the disciples. Where did they come from?

I am sorry I was not right when I said that it was the universal belief of Christians, and worse than all, some of them the "ablest Bible students and critics." I really thought they would think as I did. However, I must still stand where I am, with a less number on my side than I thought I had.

But I wonder if my brother will accept these "ablest Bible students and critics" on baptism and the Lord's supper and feet washing.

I have one consolation left, that these "ablest Bible students and critics" are but men. As long as I have the scriptures with me, I can dispense with the others.

Oh yes, I nearly forgot that you asked me to read "in their easiest sense" Prov. 11: 31, so here it is: "Behold, the righteous shall be recompensed in the earth: much more the wicked and

the sinner." Then I could not understand this to mean anything but that there is a reward in this life for doing good, as there is evil and punishment in this life for wrong doing. The Lord Jesus teaches this doctrine.

It may be possible that I have not been as explicit as I ought to have been. But I am very busy getting out my new book.

By the way, the first sheets of my new book are in the printer's hands. The title will be "The Gospel according to Jesus." It will be an exposition of the ordinances of the church, showing the design, and the benefit the soul should enjoy from observing them.

EDWARD MASON.

Falls City Items.

Our Sunday school is well attended. Bro. John Lichty makes a good superintendent as well as an efficient teacher.

The church expects to hold its love feast some time in June. Bro. Bashor has intimated that he will stop with us on his return from California and we will try to regulate the time for holding our feast, so as to have him present.

A young man named Garner Allen, in attempting to cross the muddy river on a mule, a few weeks ago was thrown off and drowned. The body was found only after a diligent search of six days. He was buried at the Silver Creek church yard.

The Lincoln and Omaha papers told us of the death of Elder James Quinter, on the day after its occurrence. In him the German Baptist church lost its most influential man, though he was in all things and at all times its leader.

Elder John Nickolson is now living at Morrill, Kansas, and is preaching for the Pony Creek church.

The church house on Pony Creek is no longer owned by the Brethren and German Baptists, but by the Brethren. The former wanted to dissolve the partnership and proposed to the Brethren that they would either give or take \$1,000. The Brethren responded with \$1,000.

The G. B.'s will now build a new house, and the Brethren will repaint and remodel the old one.

Bro. Samuel Forney, from Berlin, Pa., is visiting his daughter, and relatives in this part of the country. He is in his eightieth year.

E. L. YODER.

A Call For A Convention.

Brethren of Pa., let's have a convention, composed of members of the Brethren Church of Pa., said convention could be held this year in connection with the S. S. Convention. What say you?

JOHN DUKE MCFADEN.

OUR CHURCH.

Bro. D. F. Ramsey, of Cone-maugh, Pa., baptized three on May 24. The Lord is blessing the labors of Bro. Ramsey.

Bro. J. B. Lichty, of Waterloo, Iowa, writes that the Enon S. S. raised \$10.15 for the College. Keep it brother, and await developments.

We have a letter containing money from Warriors Marks, Pa., bearing date of May 24th. Will the sender please send us his name.

The Ohio S. S. Convention will convene at Fairview church, Fayette Co., Ohio, June 15th. All Ohio Sunday Schools should send a report.

Bro. J. L. Kimmel, of Shanksville, Pa., one of the graduates at the College this year is now visiting in the Miami Valley, and his address for two weeks will be West Liberty, O. His correspondents will please take notice.

Sister Mary M. Sterling has been here at Ashland for several days: She is working enthusiastically in the interests of the S. S. of Christian Endeavor. One of her purposes is to get articles of incorporation and prepare for a broader and deeper work.